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The task which Dr. Gilbert set himself had rigid limits. It did not include historical questions underlying the oldest written sources of our Gospels and affecting their value. Such inquiries as Wellhausen and Harnack have made with regard to the genesis of the Logia (or Q), its relative age as compared with that of Mark, the evidences it gives of a modification of the words of Jesus—these were excluded by the author's aim.

In presenting the thoughts of Jesus he felt only at liberty to use the material given by the Gospels; and this he has done with admirable candor and great clearness. A broader presentation, giving Jesus' teaching in its connection with current Jewish thought, would have been more interesting; it was not called for by the important object for which the book was written.

The closing part of the book examines the statements made by the Gospels as to Jesus' birth, as to certain miraculous acts and events of his ministry, and his resurrection. The result reached is indicated by the title given to the section, "The Legendary Jesus."

One who admitted the soundness of Dr. Gilbert's criticism and accepted its result, might object, that regarding these stories as legends had not given him a different conception of Jesus. What was essential in his thought of Christ was not derived from accepting them as literally true, and was not lost when such acceptance became impossible.

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ANDOVER.

HISTORY OF RELIGIONS. I. China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. GEORGE FOOT MOORE. International Theological Library. Charles Scribner's Sons. 1913. Pp. xiv, 637. \$2.50.

The International Theological Library, which has hitherto confined itself to Christianity, has made an advance into a wider field with its issue of the *History of Religions* by George Foot Moore; the first volume of which, excluding Judaism, Christianity, and Mohammedanism, embraces the religions of China, Japan, Egypt, Babylonia and Assyria, India, Persia, Greece, and Rome. A second volume will treat the three omitted here, and we may be permitted to hope that a later volume will take up the religions of uncivilized peoples, the historical *prius*, from the point of view of comparative religion, of the subject-matter here considered.

But for the present we may be thankful for what we have already received. Professor Moore's work is a marvel of condensation and lucid exposition. He appears to be at home in each of the many

fields he here describes so well, and we regret only that so many fields had to be represented within the compass of a volume of six hundred pages. It would have been profitable as well as pleasant to hear the author more at length on various points which in this book could only be mentioned briefly. It is probably owing to limitation of space that one promise made in the preface, for example, seems to be barely met; namely, to show the relation of religions to race and physical environment. Thus the suggestion of Oldenberg that India's mental decay was due to the enervating climate of the Gangetic plain is not noticed. Greece in this regard receives much fuller treatment than Rome, Egypt than Babylonia.

Just what determined the order of treatment in this presentation of the religions of nine races is not obvious. But the author had to begin somewhere, and apparently thought that it would be well to start with the extreme Orient and work westward, doubtless strengthened in this course by the possibility of an approximate parallelism in chronology; which, however, holds only for the last links in his chain, except as Assyria may be regarded as an appanage of Babylon, and Japan of China, with part of India (Buddhism) introduced under the head of Japan. This last arrangement is the only really disturbing feature in the otherwise unobjectionable treatment of the nine religions as racial phenomena; for it forces the student into a study of the religion of Buddha from its later end, and presents Buddhism first of all in the phases of its most foreign development. But happily it is only Buddhism that has to be treated in this peculiar manner. The other religions, bounded as they are by racial and national limits, are presented as homogeneous wholes, or at least as products of one national or racial entity. The space devoted to each of the nine religions is reasonably allotted; seventy-eight pages to China alone, or one hundred and forty-three to China and Japan together (including Buddhism); about fifty-five pages to Egypt, forty-two to Babylonia and Assyria, one hundred and ten to India, one hundred and thirty to Greece, sixty to Rome.

Professor Moore remarks in the preface on the simultaneity of the appearance of the great religions; comparing the period from the eighth to the fifth centuries B.C. to a geological epoch, as if it represented a phase of periodicity. In other words, we are to expect another epoch, and such epochs may have come in the remoter past. But this is a doubtful doctrine; and, after all, three centuries do not comprise the limits of the great religions, nor is there any conformity in the rise of the great religious teachers. If

a wave of religious intensity rose in the mental world, it must have skipped about a good deal. Pythagoras came some time before Confucius, Confucius before Buddha, Zoroaster before either. The wave must have traveled from Persia to Greece and then back to China and then again to India. It is perhaps better to give up altogether this idea of a power sweeping over earth as a rising wave, and treat each religion as the outgrowth of its own precedent conditions. All these religions grew up independently (except for contiguous borrowing), and were severally based on the common human elements of each race. They represent, if anything, a wave of civilization or emergence from savagery, of which religion makes only a part, not a spiritual upheaval simultaneously felt in various places.

In the first section, which really includes China and Japan, Professor Moore draws a careful and legitimate distinction between the early gods of Shinto and the Chinese deities. He shows how the state organization conditioned the conception of the latter, and points out the difference in mythological development. As between the interpretation of the first Japanese gods as spirits and that interpreting them as nature-powers, he inclines to the latter, though without discussion of this mooted point. A considerable part of Japanese religion is devoted to Buddhistic sects, where brevity is an unfortunate factor in the demonstration, though what is said is excellently clear. Thus the Hosso sect is well described historically; but to say that a sect which today numbers its quota of adherents and is represented by several temples, was "supplanted or absorbed" in the Middle Ages is a little misleading. The Jodo and Shin sects (the latter the largest at present in Japan) are theistic, in distinction from the Zen, which is practically atheistic. These popular but real differences between the sects, as atheistic, theistic, and polytheistic, have value at least for the general reader, who may not be versed in the vocabulary of Buddhist metaphysics. The Tendai sect is thus described—"pantheistic realism"—but the other sects remain explained in rather too technical language.

It is impossible here to examine in detail the admirable exposition of all the religions treated in this volume. Professor Moore is quite right in saying that however much a handbook loses by not being written by specialists, it gains more through being composed as a whole by one scholar; we may add, by a scholar of Professor Moore's wide information and keen discrimination. The religions of India, for example, seem to have been written by one versed in the literature at first hand, and it is safe to say that few Sanskrit scholars

could have improved upon the presentation here given. Perhaps a specialist would not have passed the subject of the Atman without touching upon the question whether the All-soul included the material world or implicitly excluded it (as certain passages suggest); and he probably would not have left the subject of Buddhism without touching on the practical question of meat-eating, interesting as a typical case of growth in the pious usage of the church. But these minute points have little weight in comparison with the excellent discussion of the fundamental principle of the faith. Buddhism, the later stages of which were discussed under China and Japan, is here depicted historically, the dates being those usually accepted. The second council seems to be recorded as a fact, though in truth it is doubtful whether it ever existed. The date of the introduction of Buddhism into China is given as the second century A.D. on page 302, and as the first century on page 313. Neither date is certain.

Of the remaining religions it may be said that they are all treated conservatively, fully, and from a modern point of view. We hear nothing of the intellectual greatness displayed in Babylonian liturgies; rather we are warned not to believe in it. Zoroastrian "duality" is fitly analyzed. In Egyptian religion full account is taken of the work done of late by Professor Breasted. Greek and Roman religions are well summarized. A good bibliography and an analytical index are appended to the book, which is by far the best general handbook for the study of advanced religions that has yet appeared.

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CUNEIFORM PARALLELS TO THE OLD TESTAMENT. Translated and edited by ROBERT W. ROGERS. Eaton & Mains. 1912. \$4.50.

The phase of Assyriology which from the beginning of the study has attracted most readers is the relation of the subject to the Bible.

In *Cuneiform Parallels* Professor Rogers gathers a great mass of scattered material into a single volume, at once temperate, readable, comprehensive, and scholarly. The transliterations will be welcome to Assyriologists and to Hebrew students, and are so placed on the page as not to disturb the general reader. The bibliography, the introductions to many of the passages translated, the references to other publications and translations of the texts, and the forty-eight photographic reproductions, add greatly to the usefulness of the volume.